

Private **Devotions**

For Morning & Evening

from The Qur'ân & Sunnah

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Researched and Collected by
Sa'id bin Ali bin Wahaf Al-Qahtani

PRIVATE DEVOTIONS
FOR
MORNING & EVENING

*From the Book of Allāh
and the Sunnah of
His Prophet ﷺ*

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ورد الصباح والمساء
من الكتاب والسنة

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Foreword to the Translation

The translations which follow are intended as an explanation and clarification of the words of the Prophet صلى الله عليه وسلم. Those who memorize and recite these invocations should do so in Arabic, since this is the *Sunnah* and the way these words have been passed down to us faithfully by generations of Muslims time out of mind.

Every effort has been made to keep this translation as close to the Arabic text as possible, and we hope that they will be helpful to you as you read and follow the meaning of the Arabic text.

Translation is a process of making choices, and whenever human choice is involved, the differences of opinion will arise. Some of our brothers and sisters have strong preferences for certain kinds of language, and objections to certain words. We have taken these feelings into consideration whenever we were aware of them. It has certainly not been our intention to offend anyone. We ask our readers to pardon us for the inevitable mistakes that may arise from our own fickleness, frailty, and ignorance.

—Omar Johnstone

Note on Transliteration

As an aid to pronunciation, each of the following invocations has been transliterated in Latin script using a well-known system. While a few of the symbols used may be unfamiliar to some readers, the system is regular and precise. With a little practice reading it, anyone should be able to faithfully reproduce the sound of the original Arabic. For those who have not seen this system used before, we present a brief guide to pronunciation. Long vowels are marked with a macron (ā or â) and should be pronounced at twice their normal length.

Latin Letters	Arabic Letters	Example	Sounds Like
d	د	'ard اُرد	hard
dh	ذ	a'tudhu اُتوذ	the
h	ح	haud هـ	hot
gh	غ	ghaib غيب	French 'r' as in rue
kh	خ	khalq خلق	Scottish 'ch' as in loch
s	س	basara باسار	basic
sh	ش	shai شئ	shine
th	ث	ghaith غيث	thing
z	ز	zarba ضرب	the
•	ع	'abd عبد	arg in the sound Arrah
•	•	'ard اُرد	cockney doubled 'i' as bottle

Celebrating the Praises of Allâh

There are hundreds of benefits associated with *Dhikr*, the act of rehearsing and celebrating the praises of Allâh. The well-known medieval scholar Ibn Al-Qaiyim mentioned more than seventy of these in his book *Kitabul-Adhkâr*. Among the benefits he mentioned were that *Dhikr* drives away Satan, pleases Allâh the All Merciful, and replaces pain and sorrow of the heart with peace, happiness and contentment. According to Ibn Al-Qaiyim, *Dhikr* strengthens the heart and body, illuminates the countenance and the heart, leads one to prosperity, and is

itself a raiment of awe, splendor and glory. *Dhikr* nurtures the love of Allāh in the heart of the believer and draws the worshipper near to Him. Allāh throws open the doors of understanding for the worshipper engaged in *Dhikr*.

Dhikr engenders awe of Allāh, the Glorious and the Mighty, invigorates the heart, cleanses it, washes away its transgressions, and it also closes the gulf between the worshipper and the Creator — *Dhikr* strengthens the spirit. By rehearsing the praises of Allāh, the worshipper comes to know Allāh's comfort in times of hardship, and hope of redemption from His wrath. *Dhikr*

causes a feeling of assurance and well-being, or *Sakinah*, to descend upon the heart enveloped in the warm glow of Allāh's mercy. The angels sit with those who quietly recite the praises of Allāh; these, Allāh will protect from grief on the Day of Resurrection.

The Prophet صلى الله عليه وسلم said:

((سبعة يظلهم الله في ظله يوم لا ظل الا ظله: ورجل ذكر الله خاليا ففاضت عيناه))

"One who remembers Allāh in seclusion and weeps will remain in the shadow of Allāh on the day when there is no shade but His."¹

¹ i.e., the Day of Resurrection.

Of all who call upon Allāh, He will give the best to those who recite His praises.

Of all forms of worship or *Ibādah*, *Dhikr* is the easiest and one of the most highly prized. A simple recitation of Allāh's praise is a seedling planted in the garden of Paradise. The rewards and benefits it brings, are unlike those of any other deed. Constant celebration of Allāh's praise will protect the heart of the believer from forgetfulness of Allāh. For those who remember Him, Allāh makes *Dhikr* easy. It is a light in this world and the next. The covenant of the heart may not be honored without the celebration of the praises of

Allāh the Most High.

There is a want and a need in the heart that can not be satisfied except with *Dhikr*. It brings order out of chaos, relieves the believer of the twin burdens of anxiety and wrongdoing, revives the indolent heart, and restrains the tongue from gossip and idle chatter. As you recite and celebrate the praises of Allāh, you draw nearer to Him. Your act of celebration is equal to the merit of freeing a slave, spending in the way of Allāh, and joining the ranks of His defenders. Praise is heaped upon the Faithful whenever their tongues are moist with the remembrance of Allāh.

There is a knot in the heart that cannot be undone except by *Dhikr*. It is a balm for the heart and a cure for its ailments. Nothing can bring blessings nor deflect affliction like it. *Dhikr* brings the praise of Allāh and His angels upon one who celebrate Him. Those who sit alone or together and mention the praises of Allāh, in fact sit in a corner of Paradise. Indeed, Allāh reminds His angels of His pride in those who celebrate His praises. *Dhikr* is one of the best ways to keep Allāh's commands and limits faithfully. *Dhikr* smoothes out difficulties and eases the hardship. It lightens burdens and banishes fear and anxiety

from the heart. *Dhikr* nurtures confidence and reliance in Allāh and eliminates pessimism and cynicism. *Dhikr* gives the worshipper the stamina and strength to do what would otherwise be impossible.

Dhikr is a mighty barrier between the believer and the fire of Hell. The angels seek forgiveness on behalf of those who rehearse the praises of Allāh. Hypocrisy can not enter the heart filled with the constant celebration of Allāh's praises. *Dhikr* is a mighty fortress against the trials and tribulations of this world and the next.¹

¹ Adapted from *Al-Wāḥid As-Sayyid* by Ibn Al-Qayyim, pp. 84-189.

ورد الصباح والمساء

Private Devotions for Morning and Evening

All the praises and thanks are to Allāh, the Lord of the 'Alamin. The Most Gracious, the Most Merciful. The Only Owner of the Day of Recompense. Blessings and peace be upon the master of all the Prophets.

١ - أعوذ بالله من الشيطان الرجيم
 ۞ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ
 سِنَّةٌ وَلَا نَوْمٌ لَمْ يَلَمْ يَلَمْ مَا فِي السَّمَوَاتِ وَمَا فِي

الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ
 يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ
 بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ
 السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ
 الْعَلِيُّ الْعَظِيمُ

1. A'udhu billāhi minash-shaitānir-
 rajeem.

Allāhu lā ilāha illā Huwa, Al-
 Haiyul-Qaiyoom. Lā ta'khuḍhuhu
 sinatun wa lā nawm, lahu mā fis-
 samāwāti wa mā fil-'arḍ. Man dhal-
 ladhi yashfa'u 'indahu illā bi-
 idhnihi. Ya'lamu mā baina aidihim
 wa mā khalfahum, wa lā yuḥituna bi
 shai'im-min 'ilmihī illā bimā shā'a.
 Wasi'a kursiyuhus-samāwāti wal-

ard, wa lâ ya'uduhu ħifẓuhumâ. Wa Hawal-'Aliyul-'Aẓeem.

I seek refuge in Allâh from Satan the outcast.

Allân! there is no God but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His permission? He knows what happens to them in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His *Kursi* extends over the

heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.¹

٢- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ
 * لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ * وَلَمْ يَكُنْ لَهُ
 كُفُوًا أَحَدٌ *

2. *Bismillâhîr-Rahmânir-Raheem.*

Qul Huwallâhu Aĥad. Allâhus-Samad. Lam yalid, wa lam yulad, wa lam yakul-lahu kufiwan Aĥad.

Say: "He is Allâh (the) One. Allâh is the Self-Sufficient Master (Whom all creatures need). He begets not,

nor was He begotten. And there is none coequal or comparable unto Him.”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ * مِنْ شَرِّ مَا خَلَقَ
 * وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ * وَمِنْ شَرِّ
 النَّفَّاثَاتِ فِي الْعُقَدِ * وَمِنْ شَرِّ
 حَاسِدٍ إِذَا حَسَدَ ﴿

Bismillāhir-Rahmānir-Raheem.

Qul A'udhu bi Rabbil-falaq. Min sharri mā khalaq. Wa min sharri ghāsiqin idha waqab. Wa min shar-rin-nāffāthāti fil-'uqad. Wa min sharri hāsīdin idha hasad.

Say: “I seek refuge with (Allāh) the

Lord of the daybreak, from the evil of what He has created, and from the evil of the darkening (night) as it comes with its darkness, and from the evil of the witchcrafts when they blow in the knots, and from the evil of the envier when he envies.”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ * مَلِكِ النَّاسِ
 * إِلَهِ النَّاسِ * مِنْ شَرِّ الْوَسْوَاسِ
 الْخَنَّاسِ * الَّذِي يُوَسْوِسُ فِي صُدُورِ
 النَّاسِ ﴿

Bismillāhir-Rahmānir-Raheem.

Qul A'udhu bi Rabbil-nās. Malikin-nās. Ilāhin-nās. Min sharril-waswā-

*sil-khannās. Al-ladhi yuwaswisu fi
ṣudurin-nās. Minal-jinnati wan-nās.*

Say: "I seek refuge with (Allāh) the Lord of mankind, the King of mankind, the *Ilah* (God) of mankind, from the evil of the whisperer who withdraws, who whispers in the breasts of mankind, of jinns and men. [Recite three times each in Arabic]²

۳- «أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ
وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ

خَيْرَ مَا فِي هَذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهُ
وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا الْيَوْمِ
وَشَرِّ مَا بَعْدَهُ، رَبِّ أَعُوذُ بِكَ مِنَ
الْكَسَلِ، وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ
مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي
الْقَبْرِ» .

3. *Asbahna wa asbahal-mulku lillāh,
wal-hamdu lillāh. Lā ilāha illallāhu
waḥdahu lā sharika lahu, lahu-
mulku wa lahu-hamdu wa Huwa
'alā kulli shai'in Qadeer. Rabbi
as'aluka khaira mā fi hādhal yawmi
wa khaira mā ba'dahu, wa a'udhu*

bika min sharri mā fī hādhal-yawmi wa sharri mā ba'dahu. Rabbi a'udhu bika minal-kasali, wa su'il-kibar. Rabbi a'udhu bika min 'adhābin fin-nāri wa 'adhabin fil-qabri.

We have entered a new morning' and so, too, the entire kingdom of Allāh has entered a new morning. Praise is to Allāh. There is no God but Allāh alone, He has no partner. To Allāh is the dominion, and to

¹ When you say this in the evening, you should say: *Amsainā wa amsal-mulku lillāh*, "we have entered upon evening and so, too, the whole kingdom of Allāh has entered upon evening."

Him is the praise and He is Capable of all things. My Lord, I ask You for the goodness of this day and of the days that come after it, and I seek refuge in You from the evil of this day and of the days that come after it.¹ My Lord, I seek refuge in You

¹ When you say this in the evening, you should say: *Rubbi as'aluka khaira ma fī hādhihi-lailati, wa khaira mā ba'daha, wa a'udhu bika min sharri hādhihil-lailati wa sharri mā ba'daha*, "My Lord, I ask You for the good of this night and of the nights that come after it and I seek refuge in You from the evil of this night and of the nights that come after it."

from laziness and helpless old age.
My Lord, I seek refuge in You from
the punishment of Hell-fire, and
from the punishment of the grave.³

٤- «اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ
أَمْسَيْنَا ، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ
وإِلَيْكَ النُّشُورُ».

4. *Allâhumma bika asbahnâ, wa
bika amsainâ, wa bika nahyâ, wa
bika namutu, wa ilaikan-nushoor.*

Oh Allâh, with Your blessings we
enter the morning and with Your
blessings we enter the evening,⁴ with

³ When you say this in the evening, you

Your blessings we live and die, and
unto You is the Reawakening."⁴

٥- «اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ
خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ
وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ
شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ
عَلَيَّ وَأَبُوءُ بِذُنُوبِي فَاعْفِرْ لِي فَإِنَّهُ

should say: *Allâhumma bika amsainâ
wa bika asbahnâ, wa bika nahyâ, wa
namutu, wa ilaikan-masîr*, "Oh Allâh,
You bring us the end of the day as
You bring us its beginning, You bring
us life and You bring us death, and
unto You is our fate."

⁴ The Resurrection.

لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ .

5. Allāhumma Anta Rabbi lā ilāha illā Anta khalagtani wa ana 'abduka wa ana 'ala 'ahdika wa wa'dika mas-tata'tu. A'udhu bika min sharri mā sana'tu. Abu'o laka bi ni'matika 'alaiya, wa abu'o bi-dhanbi, faghfir li fa-innahu lā yaghfirudh-dhunuba illā Anta.

Oh Allāh, You are my Lord, there is no God but You. You created me and I am your slave. I keep Your covenant, and my pledge to You so far as I am able. I seek refuge in You from the evil of creation. I recognize Your blessings upon me, and I recognize my misdeeds. Forgive me, for there is none who may for-

give sin but You.⁵

٦ - «اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ وَأُشْهِدُ حَمَلَةَ عَرْشِكَ، وَمَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ، أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ» (أربع مرات).

6. Allāhumma inni asbahtu, ush-hiduka wa ush-hidu hamalata 'arshika, wa malā'ikataka wa jami'a khalqika, annaka Antallāhu, lā ilāha illā Anta wahdaka, la sharika laka, wa anna Muham-madan 'abduka wa rasuluka.

Oh Allāh, I have entered a new morning¹ and call upon You and upon the bearers of Your Throne, upon Your angels and all creation to bear witness that surely You are Allāh, there is no God but You, alone, You have no partners, and that Muhammad is Your slave and Your Messenger. [Recite 4 times in Arabic]⁶

لَا شَرِيكَ لَكَ، فَلَكَ الْحَمْدُ وَلَكَ
الشُّكْرُ.

7. *Allāhumma mā aṣḥabū bi min
ni'matin aw biāḥudim-min khalqika,
fa minka waḥdaka la sharikā laka.
Fa lakal-ḥamdu, wa lakash-shukru.*
Oh Allāh, whatever blessing has
been received by me or any one of
Your creation¹ is from You alone,
You have no partner. You, we
praise and You, we thank.⁷

٨- «اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ
عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي

٧- «اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ
بِأَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَخُذْكَ

¹ When you say this in the evening, you should say: *Allāhumma inni amsaitu...*, "Oh Allāh, I have entered the evening."

¹ When you say this in the evening, you should say: *Allāhumma mā amsa bi...*, "Oh Allāh, as I .. enter this evening ..".

بَصْرِي، لَا إِلَهَ إِلَّا أَنْتَ... اللَّهُمَّ إِنِّي
أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، وَأَعُوذُ
بِكَ مِنْ عَذَابِ الْقَبْرِ، لَا إِلَهَ إِلَّا أَنْتَ»

8. *Allāhumma 'āfini fi badanī. Allāhumma 'āfini, fi sam'ī, Allāhumma 'āfini fi baṣarī. lā ilāha illā Anta ... Allāhumma innī a'udhubika minal-kufri wal-faqrī. wa a'udhu bika min 'adhabil-qabri. Lā ilāha illā Anta.*

Oh Allāh, preserve for me my health.
Oh Allāh, preserve for me my
hearing. Oh Allāh, preserve for me
my sight... There is no God but
You. Oh Allāh, I seek refuge in You
from disbelief and poverty, and I

seek refuge in You from the punishment of the grave. There is no God but You. [Recite three times in Arabic]⁸

٩- «حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ
تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ»

9. *Hasbiyallāhu lā ilāha illā Huwa 'alaihi tawakkaltu wa Huwa Rab-ul-'arshil-'azeem.*

Allāh is sufficient for me. There is no God but He. I have placed my trust in Him. He is Lord of the Majestic Throne. [Recite seven times in Arabic]⁹

١٠ - «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ
 فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ
 الْعَفْوَ وَالْعَافِيَةَ: فِي دِينِي وَدُنْيَايَ
 وَأَهْلِي، وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي
 وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ
 بَيْنَ يَدَيْ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي
 وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ
 بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي».

10. Allāhumma inni as'alukal-'afwa
 wal-'āfiyata fid-dunya wal-ākhirati.
 Allāhumma inni as'alukal-'afwa wal-

'āfiyata: fi dīni wa dunyāya, wa ahli,
 wa māli. Allāhumma-ustur 'awrātī
 wa āmin raw'ātī. Allāhumma-ihfaznī
 min bayna yadaiya wa min khalfī,
 wa 'an yamīni wa 'an shimālī, wa
 min fawqī, wa a'udhu bi'azamatika
 an ughtāla min taḥtī.

Oh Allāh, I seek Your forgiveness
 and Your protection in this world
 and the next. Oh Allāh, I seek Your
 forgiveness and Your protection in
 my religion and in the life of the
 world, in my family, and in my
 property. Oh Allāh, draw a veil
 across my secrets and preserve me
 from anguish. Oh Allāh, guard me
 from what is in front of me and be-
 hind me, from my left, and from my

right, and from above me. I seek protection in Your Greatness from being struck down from beneath.¹⁰

١١ - اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ
فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ
شَيْءٍ وَمَلِيكُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ
وَمِنْ شَرِّكَهٖ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي
سُوءًا، أَوْ أَجْرَهُ إِلَى مُسْلِمٍ.

11. Allāhumma 'ālimal-ghaibi wash-shahādati fātiras-samāwāti wal-ard, Rabba kulli shai'in wa malikahu,

ashhadu an lā ilāha illā Anta. A'udhu bika min sharri nafsi wa min sharrish-shaitāni wa shirkīhi, wa an aqtarifa 'ala nafsi su'an, aw ajurrahu ila Muslim.

Oh Allāh, Knower of the unseen and the evident, Inventor of the heavens and the earth, Lord of all and its Possessor, I bear witness that there is no God but You. I seek refuge in You from the evil of my soul and from the evil of Satan and his helpers. [I seek refuge in You] from bringing evil upon my soul and from harming any Muslim.¹¹

١٢ - بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ

شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ
السَّمِيعُ الْعَلِيمُ (ثلاث مرات).

12. *Bismillāh-ulladhī lā yadurru
ma'a- ismihi shai'un fil-ardī wa lā
fis-samā'i, wa Huwas-Samī'ul'Aleem.*

In the Name of Allāh, Who by His
Name harms nothing in the earth
nor in the heavens, He is the All-
Hearer, the All-Knower of all things.
[Recite three times in Arabic]¹²

١٣- «رَضِيتُ بِاللّٰهِ رَبًّا، وَبِالْإِسْلَامِ
دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا» (ثلاث مرات).

13. *Raditu billāhi Rabban, wa bil-*

*Islāmī dīnan, wa bi Muḥammadin
nabīyan.*

I am pleased with Allāh as My
Lord, with Islam as my religion and
with Muḥammad as my Prophet.
[Recite three times in Arabic]¹³

١٤- «يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ
أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ
وَلَا تَكِلْنِيْ إِلَى نَفْسِي طَرْفَةَ عَيْنٍ».

14. *Ya Haiyu ya Qaiyoom. Birah-
matika astaghithu, aslih li shai'ni
kallahu wa lā takilni ilā nafsi tarfata
'ainin.*

Oh Ever Living One, Oh Eternal
One, by Your mercy I call on You

to set right all my affairs and do not place me in charge of my soul even for a moment.¹⁴

١٥ - «أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ
رَبِّ الْعَالَمِينَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ
خَيْرَ هَذَا الْيَوْمِ : فَتَحَهُ ، وَنَصْرَهُ
وَنُورَهُ ، وَبَرَكَتَهُ ، وَهُدَاهُ ، وَأَعُوذُ بِكَ
مِنْ شَرِّ مَا فِيهِ وَشَرِّ مَا بَعْدَهُ» .

15. *Asbahna wa asbahal-mulku lillâhi Rabbil-'âlamîn. Allâhumma inni as'aluka khaira hâdhal yawm, fathahu, wa naş-rahû, wa nurahu, wa barakatahu, wa hudâhu, wa*

a'udhu bika min sharri mâ fihi wa sharri mâ ba'dahu.

We have entered a new morning and also all creation in Allah's dominion, Lord of the worlds, have entered the morning. My Lord, I ask You for the goodness of this day,¹ for its help, and its victory, for its light, and for its blessings, and for its guidance. I seek refuge in You from the evil that is in it and from the evil that follows it.¹⁵

١٦ - «أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ

For evening recitation say: *Allâhumma inni as'aluka khaira hâdhihi-l-lailati ..* "Oh Allâh, I ask You for the goodness of this night ..".

وَعَلَىٰ كَلِمَةِ الْإِخْلَاصِ، وَعَلَىٰ دِينِ
 نَبِيِّنَا مُحَمَّدٍ ﷺ، وَعَلَىٰ مِلَّةِ آبَائِنَا
 إِبْرَاهِيمَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ
 الْمُشْرِكِينَ.

16. *Asbahnâ 'alâ fîtratil-Islam, wa 'alâ kalimatil-ikhlas, wa 'alâ dini nabiyyinâ Muhammadin, sallallâhu 'alaihi wasallam, wa 'alâ millati abinâ Ibrâhîma hanîfan musliman wa mâ kâna minal-mushrikeen.*

We have entered a new day' on the

'When you say this in the evening, you should say: *Anusainâ 'alâ fîtratil-Islam...* "We end this day ...".

nature of Islam, in the Word of absolute belief, in the religion of Muhammad صلى الله عليه وسلم and in the nation of our father Ibrâhim, pure in Faith and submission, he never worshipped any other than Allâh.¹⁶

١٧ - «سُبْحَانَ اللَّهِ وَبِحَمْدِهِ» (مائة مرة).

17. *Subhânallâhi wa bi-hamdihi.*

Glory is to Allâh and praise is to Him. [One hundred times in Arabic]¹⁷

١٨ - «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ» (عشر مرات) أو (مرة واحدة عند الكل).

18. *Lā ilāha illallāhu, waḥdahu lā sharika lahu, laḥul-mulku wa laḥul-ḥamdu, wa Huwa 'alā kulli shai'in Qadeer.*

There is no God but Allāh alone, He has no partner. To Allāh is possession of every thing and unto Him is all praise. He is Capable of all things. [Recite ten times¹⁸ in Arabic or one time to stave off laziness¹⁹]

١٩ - «لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ» (مائة مرة إذا أصبح).

19. *Lā ilāha illallāhu, waḥdahu lā*

sharika lahu, laḥul-mulku wa laḥul-ḥamdu, wa Huwa 'alā kulli shai'in Qadeer.

There is no God but Allāh alone, He has no partner. To Allāh is dominion of every thing, and to Him all praise is. He is Capable of all things. [Recite one hundred times in Arabic upon rising in the morning]²⁰

٢٠ - «سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِينَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ» (ثلاث مرات إذا أصبح).

20. *Subḥānallāhi wa bi-ḥamdihi 'adada khalqihī, wa riḍa nafsihī, wa zinata 'arshihī wa midāda ka-*

limātihi.

I celebrate the glory of Allāh and His praise by the vastness of His creation, by His Pleasure, by the splendor of His Throne, and by the totality of His Words. [Recite three times in Arabic upon rising in the morning]²¹

٢١ - «اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا»
(إذا أصبح).

21. Allāhumma inni as'aluka 'ilman nāfi'an, wa rizqan taiyiban, wa 'amalan mutaqabbalan.

Oh Allāh, I ask You for knowledge that is of benefit, a good provision, and deeds that will be accepted. [Recite in Arabic upon rising]²²

٢٢ - «أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ»

22. Astaghfir-ullāha wa 'anba ilaihi.

I seek the forgiveness of Allāh and repent to Him. [Repeat one hundred times in Arabic during the day]²³

٢٣ - «أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ»

(ثلاث مرات إذا أمسى).

23. *A'udhu bi kalimāt-illāhīh-tāmmāti min sharri mā khalaq.*

I seek refuge in the totality of the Words of Allāh from the evil of creation. [Recite three times in Arabic in the evening]²⁴

۲۴ - اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّنا
مُحَمَّدٍ (عشر مرات).

24. *Allāhumma ṣalli wa sallim 'alā nabiyyinā Muhammad.*

Oh Allāh, we ask for Your peace and blessings upon our Prophet Muhammad. [Recite ten times in Arabic]²⁵

Notes and References

Including a short description of the benefits of each invocation

¹ "Whoever recites this when getting up in the morning is protected from jinn until evening, and whoever recites it at dusk is protected from jinn until dawn," (Al-Hakim: 1/562). Al-Albani confirms that the report is *Sahih* and traces it to An-Nasa'i and Al-Tabarani. He says that Al-Tabarani's chain of transmission, or *Isnād* is reliable (*Jarīd*) - (Albani: 1/273).

² To recite this three times, in the morning or in the evening will almost cover every exigency. The *Hadith*

is reported by Abu Dawud and Tirmidhi:3/182.

³ Muslim:4/2088.

⁴ At-Tirmidhi:3/142.

⁵ "Whoever recites this with conviction in the evening and dies during that night, shall enter Paradise; and whoever recites it with conviction in the morning and dies during that day, shall enter Paradise," (Bukhari:7/150). Other reports are in An-Nasa'i and At-Tirmidhi.

⁶ "Allah will spare whoever says this four times in the morning or in the evening from the fire of Hell," (Abu Dawud:4/ 317). It is also reported by Bukhari [2]; An-Nasa'i [2] and Ibn As-Sunni. Ibn Baz (26) classifies the

chains of transmission of An-Nasa'i and Abu Dawud as good (*Hasan*).

⁷ "Whoever recites this in the morning, has completed his obligation to thank Allāh for that day; and whoever says it in the evening, has completed his obligation for that night," (Abu Dawud:4/318; An-Nasa'i [2], no. 8, Ibn As-Sunni, no. 41; Ibn Hibban, no. 2361). Its chain of transmission is good (*Hasan*) - (Ibn Baz: 24).

⁸ Abu Dawud:4/324; Ahmad:5/42; An-Nasa'i [2:no. 22]; Ibn As-Sunni: no. 69, At-Bukhari [2]. Its chain of transmission is good (*Hasan*) - (Ibn Baz:26).

⁹ "Allāh will grant whoever recites this seven times in the morning or even-

ing whatever he desires from this world or the next," (Ibn As-Sunni: no. 71; Abu Dawud:4/321 - both reports are attributed directly to the Prophet ﷺ - *marfu'*). Its chain of transmission is *Sahih* - (Ibn As-Sunni).

¹⁰ Ibn Majah :2/332 and Abu Dawud.

¹¹ At-Tirmidhi:3/142 and Abu Dawud.

¹² "Whoever recites it three times in the morning, will not be overtaken by any calamity before evening; and whoever recites it three times in the evening, will not be overtaken by any calamity before morning," (Ahmad; At-Tirmidhi:5/465; Ibn Majah:2/332; Abu Dawud:4/323). Ibn Majah's chain of transmission is good (*Hasan*) -

(Ibn Baz:39).

¹³ "Allah has promised that anyone who says this three times every morning or evening will be pleased on the Day of Resurrection," (Ahmad:4/337, An-Nasa'i [2:4]; Ibn As-Sunni, no. 68; At-Tirmidhi: 5/465). Its chain of transmission is good (*Hasan*)-(Ibn Baz:39). Abu Dawud's report (4/318) is worded differently: "... and with Muhammad the Messenger of Allāh.." It is also alright to say "... with Muhammad as my Prophet and Messenger..."

¹⁴ Its chain of transmission is *Sahih* - (Al-Hakim:1/545; Al-Albani:1/273).

¹⁵ Abu Dawud: 4/322. Its chain of transmission is good (*Hasan*) - (Ibn Al-Qayyim: 2:2/373).

¹⁶ Ahmad:3/406, 407, 5/123; An-Nasa'i, (2: no. 34); At-Tirmidhi:4/209.

¹⁷ "Whoever recites this one hundred times in the morning and in the evening, will not be surpassed on the Day of Resurrection by anyone having done better than this except for someone who had recited it more," (Al-Bukhari:4/207)).

¹⁸ "Allâh will write ten *Hasanah* for whoever recites this ten times in the morning, and forgive him ten misdeeds and give him the reward of freeing ten slaves and protect him from Satan. Whoever recites this ten times in the evening, will get the same reward," An-Nasa'i (2:no. 24). Its chain of transmission is *Sahih* -

(Albani 1/272). Abu Hurairah رضي الله عنه reports that the Prophet ﷺ said: "Allah will write one hundred *Hasanah* for whoever says 'There is no God but Allah alone, He has no partner. To Allah is possession of everything, and to Him all praise is. He is Capable of all things' ten times in the morning, and forgive him one hundred misdeeds. He will have the reward of freeing a slave and will be preserved from Satan throughout the day unto dusk. Whoever says it in the evening, will have the same reward," (Ahmad: 8704, 16/293). Its chain of transmission is good (*Hasan*) - (Ibn Baz:44).

¹⁹ "Whoever recites this in the morning, will have the reward of freeing a

slave from the Children of Ishmael. Ten *Hasanah* will be written for him, and he will be forgiven ten misdeeds and raised up ten degrees, and be protected from Satan until evening. Whoever says it in the evening, will have the same reward until morning.” (Abu Dawud:4/319, 3/957; Ahmad: 4/60; Ibn Majah:2/331; Ibn Al-Qaiyim: 2:2/388). Its chain of transmission is *Sahih* - (Albani:1/270).

²⁰ “Whoever recites this one hundred times a day will have the reward of freeing ten slaves. One hundred *Hasanah* will be written for him and one hundred misdeeds will be washed away. He will be shielded from Satan until the evening. No one will be able to present anything better than this

except for someone who has recited more than this.” (Bukhari: 4/95; Muslim: 4/2071).

²¹ “The Prophet ﷺ left the house of Juwairiyah رضي الله عنها pleased with her, one morning at dawn as she was sitting after prayer. He returned some time after sunrise and found her still sitting at the same spot. He said, “You are sitting just as I left you?” “Yes,” she replied. “After your prayer, if you had recited four words three times, and all your deeds were to be weighed up today, they would be weighed up by these four words [1: by all of His creation; 2: by His Pleasure; 3: by the splendor of His Throne; 4: by the totality of His Words].” Then he recited this invo-

cation. (Muslim: 4/2090).

²² Ibn As-Sunni, no. 54; Ibn Majah, no. 920. Its chain of transmission is good (*Hasan*) - (Ibn Al-Qaiyim:2/375).

²³ The Prophet ﷺ said, "Oh people, repent unto Allāh for I repent to Allāh one hundred times every day," (Asqalani:11/101; Muslim:4/2075). The Prophet ﷺ also said, "Whoever says *Astaghfirullāh-al-'Azeem al-ladhi la ilaha illa Huwal-Haiyul-Qaiyoom wa atubu ilaih* (I seek the forgiveness of Allāh other than Whom there is no God, the Living, the Eternal, and repent to Him), Allāh will forgive him even if he were a deserter from the front," (At-Tirmidhi:3/182, Abu Dawud; and Al-Hakim). According to Al-Hakim,

its chain of transmission is *Sahih* and At-Tirmidhi's report is also *Sahih* according to Al-Albani. It is therefore preferable to use this form of the invocation.

²⁴ "Whoever recites this three times in the evening, will be protected from insect stings," (Ahmad: 2/290; An-Nasa'i:2, no. 590; At-Tirmidhi:3/187; Ibn As-Sunni, no. 68). According to Al-Albani, Ibn Majah's (2/266) chain of transmission is *Sahih*, and following Ibn Baz (44), At-Tirmidhi's report is good (*Hasan*).

²⁵ The Prophet ﷺ said, "Who recites blessings upon me ten times in the morning and ten times in the evening, will obtain my intercession on the Day of Resurrection,". At-

Tabarani reported this *Hadith* together with two chains of transmission. One of them is reliable (*Jaiyid*) - (Haithami: 10/120). Al-Albani (1/273) classifies its chain of transmission as *Sahih*. It is preferable to use the form *Allāhunma salli 'ala Muhammadin wa 'ala aali Muhammadin kama sallaita 'ala Ibrahima wa 'ala aali Ibrahima, innaka Hamidum Majeed*. *Allāhunma bārik 'ala Muhammadin wa 'ala aali Muhammadin kama bārakta 'ala Ibrahima wa 'ala aali Ibrahima, innaka Hamidum Majeed*. "Oh Allah, we pray for Your blessings on Muhammad and the family of Muhammad as You have blessed Ibrahim and the family of Ibrahim, surely You are Worthy of praise, Exalted. Oh Allah, may Your blessings be

upon Muhammad and upon the family of Muhammad as You have given Your blessings to Ibrahim and to the family of Ibrahim, surely You are Worthy of praise, Exalted." (Bukhari 2:6/407; Ibn Al-Qayyim 2/392).

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